



DO IT RIGHT

First 10
Days of
Dhul Hijjah



***As salam o alaykum,
Praise be to Allaah.***

The Beauty of the Knowledge is, it grows when It is shared with others. Islam motivates us to Learn, Practice and Teach the Same to Others.

***1) Prophet (ﷺ) said: Convey (knowledge) from me even if it is just one ayah.
-[Bukhari 3461]***

***2) Rasool Allah (ﷺ) said : “The action of man stops when he dies except three things: continuous charity, knowledge (that he shares/teaches) or a pious child who prays for him. ”
-[Muslim: 4223]***

***3) The Prophet (ﷺ) said to ‘Ali (May Allah be pleased with him), “By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels. ”
-[Al-Bukhari and Muslim].***

Hence I have compiled this Booklet,I have tried best to compile all the basic information everyone needs to know about First 10 Days of Dhul Hijjah. Most of the points have been taken from the Website Islamqa.info ,and verified so that it can be published from our end.

May Allah Increase us in Knowledge, Forgive Our Sins and Grant us Jannat Ul Firdaus.

May Allah help us deliver our best in these 10 Days of Dhul Hijjah.

- Admin Ilm wa Amal, 21/07/2020.

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Chapter 01 : Virtues of the first ten days of Dhu'l-Hijjah

Among the great seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah has favoured over other days. It was narrated from Ibn 'Abbaas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There are no days on which righteous deeds are more beloved to Allaah than these ten days." They said: "Not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything." Narrated by al-Bukhaari, 2/457

It was also narrated from Anas (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "There is no deed that is better before Allaah or more greatly rewarded than a good deed done in the (first) ten days of al-Adha." It was said: "Not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself for jihad taking his wealth with him and does not come back with anything." Narrated by al-Daarimi, 1/357; its isnaad is hasan as stated in al-Irwa', 3/398.

These texts and others indicate that these ten days are better than all other days of the year, with no exception, even the last ten days of Ramadaan. But the last ten nights of Ramadaan are better than the first ten nights of Dhu'l-Hijjah, because they include Laylat al-Qadr, which is better than a thousand months. See Tafseer Ibn Katheer, 5/412.

So the Muslim should start these days with sincere repentance to Allaah, then he should do a lot of righteous deeds in general, then he should pay attention to doing the following deeds:

1 – Fasting

It is Sunnah for the Muslim to fast on the first nine days of Dhu'l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) encouraged us to do righteous deeds in the first ten days of Dhu'l-Hijjah, and fasting is one of the best of deeds, which Allaah has chosen for Himself as it says in the hadeeth qudsi: "Allaah says: 'All the deeds of the son of Adam are for him, except fasting, which is for Me and I shall reward for it.'" Narrated by al-Bukhaari, 1805.

The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah. It was narrated from Hunaydah ibn Khaalid from his wife that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said: The Prophet (peace and blessings of Allaah be upon him) used to fast on the first nine days of Dhu'l-Hijjah and the day of 'Ashoora', and three days each month.

the first Monday of the month and two Thursdays. Narrated by al-Nasaa'i, 4/205 and by Abu Dawood; classed as saheeh by al-Albaani in Saheeh Abi Dawood, 2/462.

2 – Reciting tahmeed, tahleel and takbeer a great deal

It is Sunnah to recite takbeer (saying Allaahu akbar (Allaah is most great)), tahmeed (saying al-hamdu Lillah (praise be to Allaah)), tahleel (saying Laa ilaaha ill-Allaah (There is no god but Allaah)) and tasbeeh (saying Subhaan-Allaah (Glory be to Allaah)), during the first ten days of Dhu'l-Hijjah, saying these words out loud in the mosques, homes, streets and every place in which it is permissible to remember Allaah, to perform this act of worship openly and proclaim the greatness of Allaah.

Men should recite out loud and women should recite quietly.

Allaah says (interpretation of the meaning):

“That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade), and mention the Name of Allaah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)”

[al-Hajj 22:28]

The majority are of the view that the “appointed days” are the first ten days of Dhu'l-Hijjah, because it was narrated from Ibn 'Abbaas (may Allaah be pleased with him) that the appointed days are the first ten days of Dhu'l-Hijjah.

It was narrated from 'Abd-Allaah ibn 'Umar (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: “There are no days that are greater before Allaah or in which good deeds are more beloved to Him, than these ten days, so recite a great deal of tahleel, takbeer and tahmeed during them.” Narrated by Ahmad, 7/224; its isnaad was classed as saheeh by Ahmad Shaakir.

The takbeer is as follows:

Allaah akbar, Allaahu akbar, laa ilaaha ill-Allaah, Allaahu akbar, wa Lillaah il-hamd (Allaah is Most Great, Allaah is Most Great, there is no god but Allaah; Allaah is Most Great and to Allaah be praise).

And there are other versions.

This takbeer has become a forsaken Sunnah nowadays, especially at the beginning of these ten days. You can hardly hear it except from a few. It should be recited out loud, so as to revive the Sunnah and remind the heedless. It was proven that Ibn 'Umar and Abu Hurayrah (may Allaah be pleased with them both) used to go out

to the marketplace during the first ten days of Dhu'l-Hijjah, reciting the takbeer out loud, and the people would recite takbeer when they heard them, i.e., the people would remember the talkbeer and each one would recite it by himself; it does not mean that they recited in unison – that is not prescribed in sharee'ah.

Reviving Sunnahs that have been forgotten brings a great deal of reward, as is indicated by the words of the Prophet (peace and blessings of Allaah be upon him): “Whoever revives one of my Sunnahs that has died out after I am gone, will have a reward like that of everyone who does it, without that detracting from their reward in the slightest.” Narrated by al-Tirmidhi, 7/443; this hadeeth is hasan because of corroborating reports.

3 – Doing Hajj and ‘Umrah

One of the greatest deeds that can be done during these ten days is Hajj to the sacred House of Allaah. Whoever Allaah helps to go on Hajj to His House and do the rituals in the required manner will – in sha Allaah – be included in the words of the Messenger of Allaah (peace and blessings of Allaah be upon him): “An accepted Hajj brings no less a reward than Paradise.”

4 – Udhiyah (sacrifice)

One of the righteous deeds that bring a person closer to Allaah in these ten days is to slaughter the sacrifice and to look for a good, fat animal and to spend money on it for the sake of Allaah.

Let us hasten to make the most of these great days, before the negligent regrets what he did, and before he asks to go back and receives no response.

Chapter 02 : Fasting on First Nine Days of Dhul Hijjah:

Fasting nine days of Dhu'l-Hijjah is mustahabb. This is indicated by the words of the Prophet (peace and blessings of Allaah be upon him), as narrated in the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him): "There are no days on which righteous deeds are more beloved to Allaah than these ten days – i.e., ten days of Dhu'l-Hijjah)." They said: "O Messenger of Allaah, not even jihad for the sake of Allaah?" He said: "Not even jihad for the sake of Allaah, unless a man goes out himself with his wealth and does not come back with anything (i.e., he expends all his wealth and is martyred)." Narrated by al-Bukhaari, 969.

And it was narrated from Hunaydah ibn Khaalid from his wife that one of the wives of the Prophet (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) used to fast nine days of Dhu'l-Hijjah and the day of 'Ashoora' and three days of each month – the first Monday and two Thursdays." Narrated by Imam Ahmad, 21829; Abu Dawood, 2437; classed as da'eef in Nasab al-Raayah, 2/180, but classed as saheeh by al-Albaani.

With regard to fasting on the day of Eid, this is haraam, as is indicated by the marfoo' hadeeth of Abu Sa'eed al-Khudri (may Allaah be pleased with him): "He [the Prophet (peace and blessings of Allaah be upon him)] forbade fasting on the day of (Eid) al-Fitr and the day of al-Nahr (the day of sacrifice, i.e., Eid al-Adha)." Narrated by al-Bukhaari, no. 1992; Muslim, 827. The scholars are unanimously agreed that it is haraam to fast on these days.

Righteous deeds on these ten days are better than on others. With regard to fasting, that should only be done on nine of them; the tenth day is the day of Eid when it is haraam to fast.

Based on this, what is meant by the virtue of the ten days of Dhu'l-Hijjah is fasting nine days only, even though they are called ten days.

See Sharh Muslim by al-Nawawi, hadeeth no. 1176.

Chapter 03: Conditions for Udhiyah: There are six conditions for the udhiyah:

-1-

It should be one of the an'aam class of animals, which are: camels, cattle, sheep and goats, because Allaah says (interpretation of the meaning):

“And for every nation We have appointed religious ceremonies, that they may mention the Name of Allaah over the beast of cattle that He has given them for food”

[al-Hajj 22:34]

Baheemat al-an'aam (translated here as “beast of cattle”) includes camels, cattle and sheep. This is what is well known among the Arabs, and this was the view of al-Hasan, Qataadah and others.

-2-

It should have reached the age stipulated in sharee'ah, which is six months for a sheep and the age at which the animal is considered to be an adult for any other animal, because the Prophet (peace and blessings of Allaah be upon him) said: “Do not sacrifice anything but an adult animal, unless it is difficult for you, in which case you may slaughter a six-month old lamb (jadh'ah).” Narrated by Muslim.

A mature animal means one that is considered to be an adult.

In the case of camels it means one that is five years old.

For cattle, it means one that is two years old.

For sheep it means one that is a year old.

The jadh'ah is that which is half a year old. So it is not correct to sacrifice a camel, cow or goat that has not yet reached maturity, or a sheep that is less than six months old.

-3-

It should be free of any faults that would render it unsuitable for sacrifice, of which there are four:

1 – An obvious defect in one eye, such as when the eye is sunken in its socket, or when it sticks out like a button, or is white and obviously defective.

2 – Obvious sickness, whose symptoms are clearly apparent in the animal, such as fever that prevents it from grazing and causes loss of appetite; mange that obviously affects its flesh or its health; deep wounds that affect its health, and so on.

3 – Obvious lameness, which prevents the animal from walking normally.

4 – Emaciation that leaves no marrow in the bones, when the Prophet (peace and blessings of Allaah be upon him) was asked about what should be avoided in udhiyah, he gestured with his hand and said: “Four: a lame animal which is obviously lame, a one-eyed animal whose defect is obvious, a sick animal whose sickness is obvious, and an emaciated animal that no one would choose.” Narrated by Maalik in al-Muwatta’ from the hadeeth of al-Bara’ ibn ‘Aazib. According to a hadeeth narrated from him in al-Sunan, he said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) stood up among us and said: ‘There are four which are not permissible for sacrifice,’” and he mentioned something similar. Classed as saheeh by al-Albaani in Irwa’ al-Ghaleel, 1148.

These four faults render an animal unsuitable for sacrifice, and they include similar faults or more severe faults. So the following animals are also unsuitable for sacrifice:

1-One that is blind in both eyes.

2-One that has eaten more than it can stand, until the danger has passed.

3-One that has encountered difficulty in giving birth, until all danger has passed.

4-One that has suffered something that could kill it, such as strangulation or a fall from a high place, until the danger has passed.

5-One that is unable to walk because of a defect.

6-One that has had one of its forelegs or hind legs cut off.

If these are added to the four defects mentioned in the text, the number of those that cannot be offered as sacrifices reaches ten – these six and the four mentioned above.

-4-

The animal should belong to the person who is offering the sacrifice, or he should have permission for that either on the grounds of sharee’ah or from the owner. The sacrifice is not valid if the animal slaughtered does not belong to the person who is sacrificing it, such as one that has been taken by force, stolen, or taken on

the basis of a false claim, etc, because it is not permissible to draw closer to Allaah by means of sin. A sacrifice offered by the guardian of an orphan from the orphan's property is valid if that is customary and if he feels sad about not offering a sacrifice.

A sacrifice offered by a guardian from the property of the person under his care is valid, if done with permission.

-5-

No one else should have any rights to the sacrificial animal; the sacrifice of an animal that is held in pledge is not valid.

-6-

It should be slaughtered at the time specified in sharee'ah, which is from after the Eid prayer on the Day of Sacrifice until sunset on the last of the days of al-Tashreeq, which is the 13th of Dhu'l-Hijjah. So the days when the sacrificed may be offered are four: the day of Eid after the prayer, and the three days after that. Whoever slaughters it before the Eid prayer is over, or after sun sets on the 13th of Dhu'l-Hijjah, his sacrifice is not valid, because of the hadeeth narrated by al-Bukhaari from al-Bara' ibn 'Aazib (may Allaah be pleased with him), according to which the Prophet (peace and blessings of Allaah be upon him) said: "Whoever slaughters (his sacrifice) before the prayer, it is meat that he has brought to his family, but that is not the sacrifice." And he narrated that Jundub ibn Sufyaan al-Bajali (may Allaah be pleased with him) said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) saying, 'Whoever slaughters the sacrifice before he prays, let him replace it with another.'" And it was narrated that Nubayshah al-Hadhali (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The days of al-Tashreeq are the days of eating, drinking and remembering Allaah.'" Narrated by Muslim.

But if he has an excuse for delaying it beyond the days of Tashreeq, such as if the animal ran away, without there being any negligence on his part, and he could not find it until after the time was over, or he appointed someone else to slaughter it and that person forgot until the time was over, then there is nothing wrong with slaughtering it after the appointed time. This is by analogy with the one who sleeps and misses a prayer, or forgets it – he should pray it as soon as he wakes up or remember it.

It is permissible to slaughter the udhiyah at any time, night or day, but it is better to slaughter it during the day, and it is better to slaughter on the day of Eid after the two khutbahs. Each day is better than the day that follows it, because that means that one is hastening to do good.

Chapter 04 : Udhiyah for the deceased.

The Muslims are agreed that it is prescribed to offer a sacrifice (udhiyah), and it is permissible to offer a sacrifice on behalf of one who has died, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allaah be upon him), “When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous son who will pray for him.” Narrated by Muslim. Abu Dawood, al-Tirmidhi and al-Nasaa’i, and by al-Bukhaari in al-Adab al-Mufrad from Abu Hurayrah. Slaughtering a sacrifice on his behalf is a kind of ongoing charity, because it benefits the person offering the sacrifice, the deceased person, and others.

- Al-Lajnah al-Daa’imah Li’l-Buhooth al-‘Ilmiyyah wa’l-Iftaa’

Chapter 05 : What is the ruling on fasting on the first eight days of Dhu'l-Hijjah for the pilgrims?

Praise be to Allah.

Fasting on the first eight days of Dhu'l-Hijjah is mustahabb for pilgrims and others, because the Prophet (peace and blessings of Allaah be upon him) said: "There are no days in which good deeds are more beloved to Allaah than these ten days." They said: O Messenger of Allaah, not even jihad for the sake of Allaah? The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Not even jihad for the sake of Allaah, unless a man goes out with his self and his wealth and comes back with neither." Narrated by al-Bukhaari (969) and al-Tirmidhi (757), from the hadeeth of Ibn 'Abbaas (may Allaah be pleased with him).

It says in al-Mawsoo'ah al-Fiqhiyyah (28/91): The fuqaha' are unanimously agreed that it is mustahabb to fast during the first eight days of Dhu'l-Hijjah, before the day of 'Arafah. The Maalikis and Shaafa'is stated that it is Sunnah to fast on these days for the pilgrim too. End quote.

It says in Nihaayat al-Muhtaaj (3/207): It is Sunnah to fast the eight days before the day of 'Arafah, as is stated in al-Rawdah, and that applies equally to pilgrims and others, but it is not Sunnah for the pilgrim to fast on the day of 'Arafah, rather it is mustahabb for him not to fast then, even if he is able for it, following the example of the Messenger (peace and blessings of Allaah be upon him), and so that he will have more strength for du'aa'.

End quote.

Chapter 06 : What should the one who wants to offer a sacrifice refrain from doing?

Praise be to Allaah.

If the onset of Dhu'l-Hijjah has been proven and a person wants to offer a sacrifice, it is haraam for him to remove anything from the hair on his body or to cut his nails or any part of his skin. It is not forbidden for him to wear new clothes or to put on henna or perfume, or to be intimate with his wife or have intercourse with her.

This ruling applies only to the one who is going to offer the sacrifice, and not to the rest of his family, and not to the one whom he appoints to slaughter the sacrifice on his behalf. None of these things are forbidden for his wife or children, or for his deputy.

No differentiation is made between men and women with regard to this ruling. If a woman wants to offer a sacrifice on her own behalf, whether she is married or not, then she should refrain from removing any hair from her body or cutting her nails, because of the general meaning of the texts which state that that is not allowed.

This is not called ihraam, because there is no ihraam except during the rituals of Hajj and 'Umrah, and the one who is in ihraam wears the ihraam garments and refrains from wearing perfume, having intercourse, and hunting, but all of these things are permissible for the one who wants to offer a sacrifice after the month of Dhu'l-Hijjah begins. He is not forbidden to do anything except cut his hair, trim his nails or remove anything from his skin.

It was narrated from Umm Salamah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said: "When you see the new moon of Dhu'l-Hijjah, and one of you wants to offer a sacrifice, let him refrain from (removing anything) from his hair or nails." Narrated by Muslim, 1977. According to another version: "Let him not remove anything of his hair or skin."

The scholars of the Standing Committee said:

It is prescribed for the one who wants to offer a sacrifice, when the month of Dhu'l-Hijjah begins, that he should not remove anything from his hair, nails or skin until he has offered the sacrifice, because of the report narrated by the group apart from al-Bukhaari (may Allaah have mercy on them), from Umm Salamah (may Allaah be pleased with her), that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When you see the new moon of Dhu'l-Hijjah, and one of you wants to offer a sacrifice, let him refrain from (removing anything) from his hair or nails." According to a version narrated by Abu Dawood, Muslim and al-Nasaa'i: "Whoever has a sacrifice to offer, when the new moon of Dhu'l-Hijjah begins, let him not remove anything from his hair or nails until he has offered the

sacrifice” – whether he is going to slaughter the sacrifice himself or has asked someone else to slaughter it on his behalf. As for the one on whose behalf the sacrifice is being offered, that is not prescribed in his case, because there is no report to that effect. That is not called ihraam, rather ihraam refers to the one who enters ihraam for Hajj or ‘Umrah or both. End quote.

Fataawa al-Lajnah al-Daa’imah, 11/397, 398

The scholars of the Standing Committee were asked:

In the hadeeth it says, “Whoever wants to offer a sacrifice or appoint some else to slaughter the sacrifice for him, from the beginning of the month of Dhu’l-Hijjah, let him not remove anything from his hair, skin or nails, until he has offered the sacrifice.” Does this prohibition apply to all the members of a household, old and young, or does it apply to the adults only and not the children?

They replied:

We do not know of a version of the hadeeth which appears as mentioned in the question. The version which we know is narrated from the Prophet (peace and blessings of Allaah be upon him), as reported by the group apart from al-Bukhaari from Umm Salamah (may Allaah be pleased with her), according to which the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When you see the new moon of Dhu’l-Hijjah, and one of you wants to offer a sacrifice, let him refrain from (removing anything) from his hair or nails.” According to a version narrated by Abu Dawood – which was also narrated by Muslim and al-Nasaa’i – “Whoever has a sacrifice to offer, when the new moon of Dhu’l-Hijjah begins, let him not remove anything from his hair or nails until he has offered the sacrifice.” This hadeeth indicates that it is not allowed to remove anything from the hair or nails after the first ten days of Dhu’l-Hijjah begin, for the one who wants to offer a sacrifice. The first report includes a command to refrain, which basically implies that refraining is obligatory, and we do not know of any reason to interpret it otherwise. The second report includes the prohibition on removing anything, which basically implies that it is haraam, and we do not know of any reason to interpret it otherwise. Thus it is clear that this hadeeth applies only to the one who wants to offer the sacrifice. As for the one on whose behalf the sacrifice is being offered, whether he is old or young he is not forbidden to remove anything from his hair, skin or nails, based on the basic principle, which is that these actions are permitted. We do not know of any evidence to the contrary. End quote.

Fataawa al-Lajnah al-‘Daa’imah, 11/426, 427

Secondly:

None of these things are haraam for the one who does not intend to offer a sacrifice because he is unable to. Whoever removes anything from his hair or nails

although he plans to offer a sacrifice does not have to offer any fidyah (ransom), but he has to repent and seek forgiveness.

Ibn Hazm (may Allaah have mercy on him) said:

Whoever wants to offer a sacrifice, it is obligatory for him, once the month of Dhu'l-Hijjah begins, not to remove anything from his hair or nails until he has offered the sacrifice, whether that is by shaving, trimming or any other means. Whoever does not plan to offer a sacrifice is not obliged to adhere to that.

Al-Muhallah, 6/3

Ibn Qudaamah (may Allaah have mercy on him) said:

Once this is established, then he should forego cutting his hair or clipping his nails. If he does that, he should ask Allaah for forgiveness, but he does not have to offer any fidyah, according to scholarly consensus, whether he did that deliberately or out of forgetfulness.

Al-Mughni, 9/346

Note:

Al-Shawkaani said:

The reason behind this prohibition is so that all parts will remain to be ransomed from the Fire, or it was said that it is so that he will resemble the one who is in ihraam. Both views were narrated by al-Nawawi, but he narrated from the companions of al-Shaafa'i that the second view is a mistake, because (the person who wants to offer a sacrifice) does not keep away from women or stop putting on perfume or wearing regular clothes, and other things which the person in ihraam refrains from.

Nayl al-Awtaar, 5/133

And Allaah knows best.

Chapter 07: How to reconcile between the reports from the Prophet (blessings and peace of Allah be upon him) which suggest that it is mustahabb to fast the first nine days of Dhu'l-Hijjah, and the reports which suggest that he did not fast on those days?

Praise be to Allah.

It is encouraged (mustahabb) to fast the first nine days of Dhu'l-Hijjah. This is the view of the majority of scholars, because of the report narrated by Ibn 'Abbaas (may Allah be pleased with him) who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "There are no days during which doing righteous deeds is more beloved to Allah than these days" – meaning the first ten days (of Dhu'l-Hijjah). They said: O Messenger of Allah, not even jihad for the sake of Allah? He said: Not even jihad for the sake of Allah, unless a man goes out, offering himself and his wealth, and does not come back with any of that."

Narrated by al-Bukhaari (969), Abu Dawood (2438 – this version was narrated by him), at-Tirmidhi (757) and Ibn Maajah (1727).

Undoubtedly fasting is one of the best of righteous deeds, and it is included among the righteous deeds that are encouraged during these blessed days, according to this hadeeth.

With regard to the hadeeth of 'Aa'ishah (may Allah be pleased with her), according to which the Prophet (blessings and peace of Allah be upon him) did not fast these ten days, which was narrated by Muslim, it is contradicted by the report narrated by Abu Dawood (2437) from Hunaydah ibn Khaalid (may Allah be pleased with him) from his wife, from one of the wives of the Prophet (blessings and peace of Allah be upon him, and may He be pleased with all of them), who said: The Messenger of Allah (blessings and peace of Allah be upon him) used to fast the first nine days of Dhu'l-Hijjah, the day of 'Ashoora' and three days of every month. Shaykh al-Albaani (may Allah have mercy on him) said: Its isnaad is saheeh, in Saheeh Sunan Abi Dawood.

There are several scholarly opinions concerning this issue, including the following:

-1-

That 'Aa'ishah (may Allah be pleased with her) spoke of what she knew, and others said something different to what she said. The word of one who knows something is to be taken as proof rather than the word of the one who does not know, and that which is affirmed takes precedence over that which is negated.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

Imam Ahmad (may Allah have mercy on him) said concerning the contradiction between these two hadeeths: that which is affirmed takes precedence over that which is negated.

End quote from ash-Sharh al-Mumti‘ (6/154)

-2-

Words take precedence over actions; the hadeeth of Ibn ‘Abbaas reports words that he heard, whereas the hadeeth of ‘Aa’ishah reports actions (or the absence thereof). Hence the words take precedence because of the possibility that the action (or the absence thereof) was specific to a particular situation, or was due to a legitimate excuse, and the like.

Shaykh al-Albaani (may Allah have mercy on him) said:

The words of the Messenger (blessings and peace of Allah be upon him) to this ummah are instructions to everyone. As for the actions that he did, they may be instructions to everyone, if there is no indication to the contrary, or they may be something that was applicable only to him (blessings and peace of Allah be upon him).

<http://audio.islamweb.net/audio/index.php?page=FullContent&audioid=109208> -

3-

It may be that the Prophet (blessings and peace of Allah be upon him) did not fast these days because of an excuse such as travelling or sickness or anything else that may have distracted him from that, and the like, so the hadeeth of ‘Aa’ishah (may Allah be pleased with her) speaks of what she saw in that regard.

An-Nawawi (may Allah have mercy on him) said:

With regard to the hadeeth of ‘Aa’ishah, who said: I never saw the Messenger of Allah (blessings and peace of Allah be upon him) fasting during the ten days – and according to another report: he did not fast the ten days – both of which were narrated by Muslim in his Saheeh, the scholars said: This is to be understood as meaning that she did not see him do that; it does not necessarily mean that he did not do that particular thing, because he (blessings and peace of Allah be upon him) used to spend one day out of nine with her, and the other days with the other Mothers of the Believers (may Allah be pleased with them). Or perhaps he (blessings and peace of Allah be upon him) used to fast some of those days sometimes, and all of them at other times, and he did not fast them sometimes for a reason such as travel or sickness and so on. In this way we may reconcile between the hadeeths.

End quote from al-Majmoo‘ (6/441).

Ash-Shawkaani (may Allah have mercy on him) said:

We have quoted above hadeeths which highlight the virtue of doing good deeds in the first ten days of Dhu'l-Hijjah in general, and fasting is included in that. With regard to the report narrated by Muslim from 'Aa'ishah, according to which she said: I never saw the Messenger of Allah (blessings and peace of Allah be upon him) fasting during the ten days, the scholars said: What is meant is that he did not fast those days for a reason such as sickness, travel and the like. Or the fact that she did not see him fasting does not necessarily imply that he did not fast. Moreover, it is proven that he said words indicating that it is prescribed to fast on those days, so the suggestion that he did not do it does not undermine the hadeeth.

End quote from Nayl al-Awtaar (4/283)

-4-

It may be that the Prophet (blessings and peace of Allah be upon him) did not fast these days on some occasions, because he liked to do things sometimes and refrain from them sometimes for fear that they may be made obligatory for the ummah, as in the case when he stopped praying Taraweeh in congregation in Ramadan. By refraining from doing something and taking a lenient view concerning it he showed compassion towards the ummah.

Al-Bukhaari (1128) and Muslim (718) narrated from 'Aa'ishah (may Allah be pleased with her) that she said: I never saw the Messenger of Allah (blessings and peace of Allah be upon him) praying the naafil prayer of Duha but I used to do it. If the Messenger of Allah (blessings and peace of Allah be upon him) gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them.

Al-Haafiz (may Allah have mercy on him) said:

It – namely the hadeeth of Ibn 'Abbaas – was quoted as evidence for the virtue of fasting the first ten days of Dhu'l-Hijjah, because fasting is included under the heading of good deeds. That is not contradicted by the report narrated by Abu Dawood and others from 'Aa'ishah, who said: I never saw the Messenger of Allah (blessings and peace of Allah be upon him) fasting the ten days. It may be that this was because he used to give up an action that he liked to do for fear that it might be made obligatory upon his ummah.

End quote from Fath al-Baari (2/460)

-5-

It was said that the hadeeth which speaks of the Prophet (blessings and peace of Allah be upon him) fasting the first nine days of Dhu'l-Hijjah is da'eef and cannot be quoted as evidence. There was a difference of opinion concerning Hunaydah [one of the narrators]. It was narrated from him, from his wife, from one of the wives of the Prophet (blessings and peace of Allah be upon him); and it was narrated from him from Hafsah, the wife of the Prophet (blessings and peace of

Allah be upon him); and it was narrated from him from his mother from Umm Salamah.

See: Nasab ar-Raayah (2/157)

But there remains the general meaning of the hadeeth of Ibn ‘Abbaas to indicate that it is prescribed to fast during these days.

Shaykh Ibn ‘Uthaymeen (may Allah have mercy on him) was asked

Is there any report from the Messenger (blessings and peace of Allah be upon him) about fasting all the first ten days of Dhu’l-Hijjah?

He replied:

There is a report from the Prophet (blessings and peace of Allah be upon him) which speaks in more general terms than fasting on these days. He encouraged people to fast on these days when he said: “There are no days during which doing righteous deeds is more beloved to Allah than these ten days.” They said: O Messenger of Allah, not even jihad for the sake of Allah? He said: Not even jihad for the sake of Allah, unless a man goes out, offering himself and his wealth, and does not come back with any of that.” It is well-known that fasting is one of the best of righteous deeds.

As for whether he himself did that, there are two hadeeths which speak of that: the hadeeth of ‘Aa’ishah and the hadeeth of Hafsah. As for the hadeeth of ‘Aa’ishah, she said: I never saw the Prophet (blessings and peace of Allah be upon him) fasting the ten days. As for the hadeeth of Hafsah, she said: The Prophet (blessings and peace of Allah be upon him) never omitted to fast them. When there is a contradiction between two hadeeths, one of them affirming a thing and the second denying it, then the one which affirms it takes precedence over the one which denies it. Hence Imam Ahmad said: The hadeeth of Hafsah affirms it and the hadeeth of ‘Aa’ishah denies it, but the one which affirms it takes precedence over the one which denies it.

I would like to give you a basic principle: If the Sunnah gives a word, then take what that word indicates. As for action, it is not essential for us to know whether the Messenger or the Sahaabah did that thing. If we were to say: we will not accept a report unless we know that the Sahaabah did it, we would miss out on a lot of acts of worship. But here we have a word which is evident proof and has reached us, so we must do what it implies, regardless of whether we know that the people did it in the past or not.

End quote from Liqa’ al-Baab al-Maftooh (92/12)

And Allah knows best.

Chapter 08 : What are the Good deeds we can do to increase our hasanaat in first 10 days of Dhul Hijjah.

Praise be to Allaah.

If Allaah helps him to do righteous deeds, the Muslim can earn a great deal of reward.

There are many different kinds of righteous deeds that can be done by rich and poor, old and young, male and female, depending on each person's circumstances, ambition and energy, after the help of Allaah.

Allaah says (interpretation of the meaning):

“Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)”

[al-Nahl 16:97]

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Hasten to do good deeds before there come tribulations like pieces of a dark night, when a man will be a believer in the morning and a kaafir by evening, or he will be a believer in the evening and a kaafir by morning, selling his religious commitment for worldly gain.”

Narrated by Muslim, 118.

The kinds of good deeds that a person can do every day include the following:

1 – Praying in congregation in the mosque

It was narrated from Abu Hurayrah that the Prophet (peace and blessings of Allaah be upon him) said: “Whoever goes to the mosque in the morning and evening, Allaah will prepare for him an honourable place in Paradise every time he goes and comes.”

Narrated by al-Bukhaari, 631; Muslim, 669.

2 – Attending funerals and offering the funeral prayer

It was narrated that Abu Hurayrah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever

attends a funeral until he offers the (funeral) prayer will have one qiraat (of reward and whoever attends until the burial is done will have two qiraats.” It was said: “What are the two qiraats?” He said: “Like two great mountains.”

Narrated by al-Bukhaari, 1261; Muslim, 945

3 – Saying “Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer (There is no god but Allaah alone, with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things)” one hundred times each day.

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever says Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer one hundred times in a day, it will be as if he freed ten slaves, and one hundred hasanaat (good deeds) will be recorded for him, and one hundred sayi’aat (bad deeds) will be erased from him, and it will be a protection for him against the Shaytaan all that day until evening comes. No one can do anything better than that except one who does more.”

Narrated by al-Bukhaari, 3119; Muslim, 2691.

4 – Upholding the ties of kinship

It was narrated that Anas (may Allaah be pleased with him) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever would like his provision to be increased and his lifespan extended, let him uphold his ties of kinship.”

Narrated by al-Bukhaari, 5639; Muslim, 2557.

5 – Observing voluntary fasts, visiting the sick and giving charity.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Who among you is fasting today?” Abu Bakr (may Allaah be pleased with him) said: “I am.” He said: “Who among you has attended a funeral today?” Abu Bakr (may Allaah be pleased with him) said: “I have.” He said: “Who among you has fed a poor person today?” Abu Bakr (may Allaah be pleased with him) said: “I have.” He said: “Who among you has visited a sick person today?” Abu Bakr (may Allaah be pleased with him) said: “I have.” The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “These (traits) are not combined in a person but he will enter Paradise.”

Narrated by Muslim, 1028.

6 – Saying Subhaan Allaah wa bi hamdih (Praise and glory be to Allaah) one hundred times.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever says Subhaan Allaah wa bi hamdih (Praise and glory be to Allaah) one hundred times, morning and evening, his sins will be erased even if they are like the foam of the sea.”

Narrated by al-Bukhaari, 6042; Muslim, 2691.

7 – Tasbeeh, tahmeed and takbeer, and enjoining what is good and forbidding what is evil, and praying Duha.

It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every tasbeehah [saying Subhaan Allaah (Glory be to Allaah)] is a charity, every tahmeedah [saying al-hamdu Lillaah (praise be to Allaah)] is a charity, every tahleelah [saying Laa ilaaha ill-Allaah (There is no god but Allaah)] is a charity, every takbeerah [saying Allaahu akbar [Allaah is Most Great]] is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two rak’ahs offered in the mid-morning (Duha) is sufficient.”

Narrated by Muslim, 720.

8 – Reading Qur’aan.

It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever reads a letter of the Book of Allaah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.”

Narrated by al-Tirmidhi, 2910; he said it is hasan saheeh. Also classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

And there are many other good deeds. The Muslim should seek the help of his Lord to do good deeds, and do his best to do them. He should persist in doing these good deeds even if they are little, for that is better than doing a lot of good deeds then stopping.

It was narrated that ‘Aa’ishah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “O people, you should do whatever good deeds you can, for Allaah does not get tired (of giving reward) until you get tired. And the most beloved of good deeds to Allaah is that in which a person persists, even if it is little. If the family of Muhammad (peace and blessings of Allaah be upon him) started to do something, they would persist in it.”

Narrated by al-Bukhaari, 43; Muslim, 782.

9 - Regularly reciting adhkaar after the obligatory prayers

It was narrated from ‘Abdullah ibn ‘Amr that the Prophet (blessings and peace of Allah be upon him) said: “There are two deeds that a Muslim does not do regularly but he will enter Paradise. They are easy but those who do them are few; saying Subhaan-Allah ten times after every prayer, and saying al-hamdu Lillaah ten times, and saying Allahu akbar ten times. That makes one hundred and fifty on the tongue and one thousand and five hundred in the Balance. And saying Allahu akbar thirty-four times when going to bed, and saying al-hamdu Lillaah thirty-three times and subhaan-Allah thirty-three times. That is one hundred on the tongue and one thousand in the Balance.”

Narrated by Ahmad (6616), Abu Dawood (5056), at-Tirmidhi (3410), an-Nasaa’i (1331) and Ibn Maajah (926). Classed as saheeh by Shaykh al-Albaani in Saheeh at-Targheeb wa’t-Tarheeb.

10 - Good attitude

It was narrated from Abu’d-Darda’ that the Prophet (blessings and peace of Allah be upon him) said: “There is nothing that weighs more heavily in the Balance than a good attitude (with people).” Narrated by Abu Dawood (4799); classed as saheeh by Shaykh al-Albaani (may Allah have mercy on him) in Saheeh Abi Dawood.

It was narrated from Umm ad-Darda’, from Abu’d-Darda’ who said: I heard the Prophet (blessings and peace of Allah be upon him) say: “There is nothing that is placed in the balance that will weigh more heavily than a good attitude (with people); the one who has a good attitude will attain thereby the status of one who fasts and prays.”

Narrated by at-Tirmidhi (2003); classed as saheeh by al-Albaani (may Allah have mercy on him) in Saheeh at-Tirmidhi.

And Allaah knows best.

Chapter 09 : Is it allowed to share the Sacrifice and What is the Proper way of Sharing in a sacrifice?

Praise be to Allaah.

It is permissible to share in a sacrifice if it is a camel or a cow, but it is not permissible to share in a sheep. It is permissible for seven people to share one camel or cow.

It is narrated that the Sahaabah (may Allaah be pleased with them) shared sacrifices: seven people would share a camel or a cow in Hajj and 'Umrah.

Muslim (1318) narrated that Jaabir ibn 'Abd-Allaah (may Allaah be pleased with him) said: "On the day of al-Hudaybiyah we offered the sacrifice with the Messenger of Allaah (peace and blessings of Allaah be upon him), a camel on behalf of seven and a cow on behalf of seven.

According to another report, it was narrated that Jaabir (may Allaah be pleased with him) said: We performed Hajj with the Messenger of Allaah (peace and blessings of Allaah be upon him), and we sacrificed a camel on behalf of seven and a cow on behalf of seven.

Abu Dawood (2808) narrated from Jaabir ibn 'Abd-Allaah that the Prophet (peace and blessings of Allaah be upon him) said: "A cow on behalf of seven and a camel on behalf of seven." Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Al-Nawawi said in Sharh Muslim:

These ahaadeeth indicate that it is permissible to share in the sacrifice, but they are unanimously agreed that it not permissible to share in a sheep. These ahaadeeth indicate that a camel is sufficient on behalf of seven people, and a cow is sufficient on behalf of seven people, and each of them takes the place of seven sheep. So if a muhriim is required to offer seven sacrifices –except in the case of the penalty for hunting – and he slaughters a camel or a cow, that is equivalent to them all. End quote.

The Standing Committee was asked about sharing in the sacrifice and they replied:

A camel or a cow is sufficient on behalf of seven people, whether they are all from one family or are from different families, and whether they are related to one another or not, because the Prophet (peace and blessings of Allaah be upon him) gave permission to the Sahaabah to share a camel or a cow, one animal for every seven people, and he did not say anything more specific than that. End quote.

Fataawa al-Lajnah al-Daa'imah, 11/401

Shaykh Ibn 'Uthaymeen (may Allaah have mercy on him) said in Ahkaam al-Udhiyah:

One sheep is sufficient for one person, and one-seventh of a camel or cow is sufficient for what one sheep is sufficient for.

End quote.

SOME DAILY HABITS OF A HEALTHY MUSLIMS

**They pray 5 times
Daily**

**They Recite
Azkaar of Morning
and Evening.**

**They Recite Quran
atleast 1 page**



**They Eat clean
and Halal.**

**They Workout to
stay healthy.**

**They Read a Book
atleast half hour**

 **Ilm wa Amal**

TOP 5 BOOKS FOR BEGINNER STUDENT OF KNOWLEDGE

1. Quran

Book of Allah

2. The Sealed Nectar

By : Safi ur Rehman Mubarakpuri.

3. Thalaathat al-Usool

By : Muhammad ibn 'Abd al-Wahhaab

4. Al-Qawaa'id al-Arba'ah

By : Muhammad ibn 'Abd al-Wahhaab

5. Al-Arba'een al-Nawawiyyah

By : Abu Zakariyya al-Nawawi

📷 Ilm wa Amal

BETTER YOURSELF EVERYDAY

MUSIC



OR



DUROOS

FAST FOOD



OR



HEALTHY FOOD

COMEDY



OR



BOOKS

SPEND MONEY



OR



DONATE

 Ilm wa Amal